THE DAMPE OF DEATH: BEATEN backe with the glorious light *and life of Iesus Christ.*

In a Sermon Preached at Lancaster Assises in Lent last, to the condemned *Prisoners there, and before the Honourable Iudges, and Worshipfull of that Countie.*

By *William Leigh*, Bachelor in Diuinitie, and Pastor at *Standish.*

1. Cor: 15. v. 57.

Thankes be to God, which hath giuen vs victorie through our Lord Iesus Christ.

LONDON
Printed by Tho: Creede, for Arthur Iohnson, dwelling in *Pauls Churchyard* at the signe of the white Horse. 1613.

TO THE RIGHT *WORSHIPFVLL THOmas Tildesley* Esquire, his Maiesties Atturney generall, within the Countie *Palantine* of *Lancaster*, and Vice Chancellor, of his Highnes Court of Chancerie there: Grace be multiplied in this world, and blessednes in the world to come.

Worshipfull Syr.

YOur loue hath ouerawed me much in this busines wherein it hath pleased God and you to put me, and for because your place, and praise, is in the Gospell, I durst not consult with flesh and blood, but haue as you may see, most willingly obeyed the heauenly call.

The Sermon being ended at Lancaster *in Lent Assises last, where I was enioyned*

by authoritie to preach to the prisoners then condemned to die, it was your desire to haue a copie in priuate of that which was then deliuered in publique, at what time I truely tolde you, my Notes were scattered and vndisgested, rather carried in my heart, then in my hand, yet (would God assisting me) in conuenient time binde them together ere they were too farre fallen out of my minde and memorie, which I haue here done accordingly, and sent them to your worship, as a constat of my vnfained loue, yet with this Caution, you neuer thinke what was then deliuered by voyce, can be carried so powerfully in papers, as it was in speech.

The words contained in the two tables which God gaue to Moses, *from the holy Mount, were first spoken by the mouth of God, ere they were written by the finger of God, and then carried into the valley to be heard and kept of all the people. So may I likewise say of the Gospell, Voyces and Prophesies*

went

went of the blood of Christ, ere euer it aropt out of his veines. But if gratious words had not fallen from the mouth of Christ, Christians had neuer conceiued either the power or vertue of his death. For as there is a blood of redemption, so there is a word of reconsiliation, and surely where the word teacheth not, there the blood droppeth not: you are religiously wise to conceiue whereat I ayme. To wit, that reading, preaching, and practizing of pietie, may all goe together, like Saul *and* Ionathan, *of whom it is said,* that they were louely in their liues, and at their deaths were not diuided.

Learned you are in your owne lawes, and therefore knowe better then I can tell, that though the body of your lawes lie in your bookes, yet the soule thereof is in your mootes and pleadings, as also that the barre and bench doe more powerfully end, and profitably determine our causes, then the bookes in your chambers can doe: I speake in

no desperagement, either of your bookes, or our Bibles, which in themselues are learned, sacred and holy, but to intimate to all the world, that if you pleade not, and we preach not, neither states can long stand, nor soules can be ordinarily saued. For though holy bookes be holy Oracles, and registers of Gods truth, Yet must the Priests lippes preserue knowledge, and the people must seeke the lawe at his mouth, for he is the messenger of the Lord of Hosts.

Malachi. 2.v.7.

Good Sir, take what I haue written, in lieu of my loue, may it pleasure you and benefit Soules, either liuing in this world, or dying to a better, it is all I wish in my heart, it is all I begge in my prayer, and what is in my power or Element to doe, it shall be alwaies yours, my penne is yours, my paines are yours, my selfe am yours, to be commaunded in him, who commandeth all, with my daily prayer to God, for you and yours, euer to be kept vnder his holy and helping hand of prouidence and protection.

And

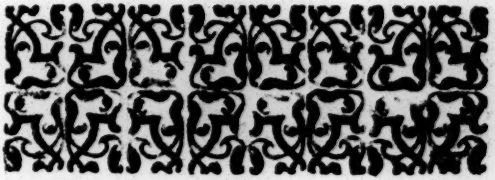
And so I cease your further trouble, but never leaue to loue and honour you, as I am much bounden,

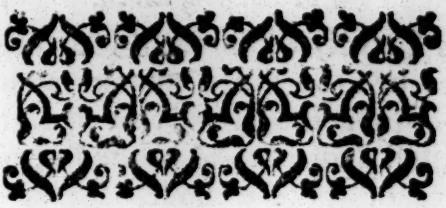
Stancish *this seuenteenth day of Aprill.*

1613.

Your worships euer, and so assured in his loue,

William Leigh.





THE DAMPE OF DEATH, BEATEN BACKE WITH THE *glorious light and life of Iesus Christ.*

Colloſſ. 3. verſe. 3. 4.

For yee are dead, and your life is hidde with Chriſt in good.
When Chriſt which is our life ſhall appeare, then ſhall yee alſo appeare with him in glorie.

WHen I laſt ſupplied this place in your honourable preſence as now I doe, and preached vnto thoſe poore delinquents then readie to die by the doome of iuſtice; I

was sharpely censured of some, that I preached too much mercie, and too little Iudgement, and that like an vnskilfull Samaritan, I powred into the sores of those wounded soules and broken hearts ouer much oyle, and too little vineger.

Which and if I did, I might well say with the Prophet *Ieremiah*, in a cause not much different; O my God, if I be deceiued, thou hast deceiued me, thou hast deceiued me with the extent of thy mercy, which reacheth farre, euen from the nethermost hell, to the highest heauens: Thou hast deceiued me with the height of thy mercie, which is aboue all thy workes, for thy mercie O Lord stretcheth it selfe vnto the heauens, and thy truth vnto the cloudes: thou hast deceiued me with the depth of thy mercie, for one depth calleth vpon an other, but that of mercie swalloweth vp all: Nay thou hast deceiued me with thine holy offerings of mercie vpon thine holy Altar, who hast said, I will haue mercie and not sacrifice; But oh

Ierem. 20.7.

my

my God, thou art not deceiued, neither can thy mercies be limited in thy bountie, and why ſhall they be ſtraitned in my bowels?

It may be Nature hath made me ouermilde, and the ſinnes of the world require I ſhould be ſeuere, yet this muſt I ſay withall, that neither my ouermilde diſpoſition, nor yet the worlds tranſgreſſion, ſhall euer make me cruell againſt the penitent.

And ſuch you are, whoſe ſalt teares this day, doe well expreſſe your ſorrowfull hearts, who hauing beene humbled, at the barre of Gods Iuſtice, why ſhould you not appeale to the barre of his mercie, to ſeeke and ſue for grace to helpe in time of need.

For when is need if not now? when the feare of death is before your face, when the horrour of your ſinnes cryeth vengeance againſt your ſoules, whē your beſt friends faile you, and this whole world forſaketh you, when Sathan winnoweth you like

wheate, becauſe he knoweth he hath but a ſhort time, when is need, if not now? to pray that your faith faile you not, that the Lord would be propitious, and that no temptation fall vpon you greater then you are able to beare, but that euen in the middeſt of the temptation, the Lord would giue you a gratious iſſue, and that ſo vpon your diſſolution which is at hand, you might be tranſlated out of this miſerable world, to liue with God in the mercies of a better.

Pardon me then againe to paſſe by theſe turbulent waters of *Iorden*, I meane of Iudgement that runne roughly vpon the Rockes of your ſinne, and giue me leaue yet ſtill to bathe in the ſweete running waters of *Shilo*, I meane mercie, that goe ſoftly by *Syon*, and when *Iorden* is driuen backe with the Ocean of Gods mercies, you may more ſpeedily make your paſſage into *Canaan* the land of your inheritance.

Now therefore to you, be it ſpoken

poore

poore ſuppliants, ouer whom we pray with teares, and preach with paſſion, lift vp your hearts aboue the height of all Sublimitie: Settle your affections on things that are aboue, and not on things that are belowe. For thoe yee be dead, what of that? yet your life is hid with Chriſt in God, and when Chriſt which is your life ſhall appeare, then ſhall yee appeare with him in glorie.

The Text is like the fierie Chariot that carried vp *Eliah* into heauen, which thoe happily it might turne his bodie into Synders, yet it neuer left him, till it had brought his ſoule into ſolace. 2. *Kings.* 2. *v.* 11.

And it runnes as you may heare ſee vpon three wheeles, the firſt is of death, the ſecond of life, and the third, of glorie.

Death goeth before, Life followeth after, and glorie perfecteth all: and ſo as I may ſay, there is bleſſednes in death, there is bleſſednes in life, and there is bleſſednes in glorie, and with this three folde gable yee are halled

vp to heauen.

Yee are dead, that is your blessed mortification;

Your life is hid with Christ in God, that is your blessed regeneration:

And when Christ which is your life shall appeare, then shall yee appeare with him in blessednes, that is your glorie: Or thus, yee are dead, that is your blessed crosse, but your life is hid in Christ, that is your blessed shade or couer, and when Christ shall appeare, then shall yee appeare with him in glorie, that is your blessed crowne and diadem of all heauenly delights.

Gen.27. v.26.27. It is said of aged *Isaacke*, that when his sonne *Iacob* had prepared for him such sauourie meate as his soule loued, cooked and seasoned with the cunning hand of *Rebeckah* his mother, *Isaack* called vnto him, and said, Come hither my sonne, and let me kisse thee before I die, for me thinkes the smell of thy garments is like vnto the smell of a field which the Lord hath blessed.

Though most of you be young, yet are yee now aged & dead to this world,

as

as *Isaacke* was, and I hope the meate prepared for you, is such saucrie meate as your soule loueth, Cooked with a more curious and cunning hand, then that of *Rebeckah*, for the spirit of God hath spoken it, by the mouth of *Paul*, and therefore come and kisse your Christ before yee die, sith the sweete smell and odour thereof, is like vnto the smell of a field which the Lord hath blessed; For now are yee blessed in death, blessed in life, and blessed in glorie.

First then my deare brethren, beloued and longed for, I say beloued in the best loue which is of Iesus Christ, and longed for, with a longing desire of your speedie saluation, euen at the instant of your desolution; let it not seeme strange vnto you, that there should be a blessednes in death. The truth hath spoken it, you may believe it. The dead that die in the Lord are fully blessed, *Amodo*, euen now they rest from their labours, and their workes follow them. This voyce saith *Iohn* fell downe from heauen, that in the sweete ayre thereof, breathing life into our

Reuel. 14. v. 13.

ſoules, our dead and dul, harts might be comforted, and euen here in the midſt of death, neuer to deſpaire of life.

You haue heard belowe in this valley of teares many fearefull voyces, when ſinne and ſhame runne after you as it were with *Hue and Crye*, and when yee weare taken in your tranſgreſſions againſt God and the King, it was a fearefull voyce, when putting your ſelues vpon God and your countrey, yee were found guiltie by the verdict of twelue iuſt men, yet more were yee daunted, when yee were ſentenſed to die with this irreuocable doome, from the mouth of Gods miniſter: yee ſhall goe to the priſon, from whence yee came, thence to the place of execution, there ſhall you hang, vntill you be dead, and Chriſt haue mercie vpon your ſoules: your hearts were ſhaken to heare that voyce, and the merciſull Iudge tendering dropped downe teares to pronounce the Iudgement, the ſtanders by were compaſſionate, and the whole Bench was moued with your miſerie, yet what of all this?

Sith

Sith all these voyces are beaten backe, with a voyce of greater Maiestie: Euen thus, *The dead that die in the Lord are fully blessed.* Or as it is in my Text, *Yee are dead, but your life is hid with Christ, in God, &c.*

But happily it may seeme a Paradox to your passionate hearts, that a man should wither, and yet flourish: that a man should be breathles, & yet breath: that a man should be senseleſſe, and yet feele: that a man should be dead, and yet aliue: *Ye are dead, yet is your life hid in Christ, &c.*

Surely, Nature can neuer sounde it, yet grace may apprehend it thus: It is possible to die to sinne, and yet liue to righteousnes. It is possible to die to this world, and yet liue to a better. It is possible (like a Dead man) to walke vpon this Earth, and yet to haue his cõuersation in Heauen. Nay, it is possible that heauen & earth should so blend in one, as that one, and the selfe same man, should be dead in himselfe, and yet liue to his God.

It was so with *Saint Paule*, when hee

ſaid, *Whether in the bodie, or out of the bodie, I cannot tell, God hee knoweth, but me thinkes I ſee things that are invtterable:*

Reuel. 1. *V.* 10. & *V.* 17.

It was ſo with *Iohn*, when Rauiſhed in ſpirit, he fell down dead vpon the ſight, and at the feete of that heauenly viſion.

Daniell. 8. *V.* 16. 17. 18.

It was ſo with *Daniel*, when groueling vpon the ground, hee lay as dead: yet heard a voyce betweene the Bankes of *Hula* (which ſaid) *Gabriell, make this dead man to vnderſtand the Viſion*; It was ſo with *Ezekiel*, at the Riuer *Kebar*, when he was caried betweene heauen & earth by the haires of his head: And ſo both heard & ſaw the diuine viſion.

Ezekiel. 8 *V.* 3.

All theſe were aliue, and yet dead, they were rauiſhed in ſpirit, and therefore lauiſh of their bodies: their thoughts were not mortall, whether in their bodies, or out of their bodies, they could not tell: Nor did they care, either for the croſſes or comfortes of this tranſitorie worlde, ſo they might ſolace their ſoules in the Ioyes of a better.

The vſe is good, to make the burden of your death more tollerable, in the comforts of a better life. Oh beare

it

it with patience: and let your Earthly passions be moulded with heauenly patience: *Patientia vera, ipsum amat, quem portat:* True patience loues it burthen, and let the visions of God, & thoughts of immortalitie, Mortifie your members, with your mindes, let them kill your Earthly affections: So shall you passe without grieuances, and say, *Multi vident Punctiones, sed non vident Vnctiones:* Many see our Afflictions, what they are outward, but they do not feele our consolations, what they are inward.

Wee are dead, and what of that, Sith our life is hid with *CHRIST* in *GOD?* who will Crowne vs euen vppon the Crosse, with glorie and Immortalitie: Neuer to die any more, neuer to sinne any more, neuer to sigh any more: For Teares shall bee taken from our Eyes, sorrow from our soules, and sinne from our Hands, wee shall now walke before the Lord in the land of the liuing.

Oh, but life is sweet, and death is fearfull, how may I be prepared against that houre, to vndergo it in a Christian patience, without earthly passiõs? I answer.

There

There bee three things that make Death tollerable to each Christian, The first is, the necessity of dying: The second is, the facilitie of dying: And the third is, the Felicitie of dying. For the first, that which cannot be auoyded by any power, it must be endured with all patience: The first Age had it, it may pleade Antiquitie. The second Age felt it, it may pleade continuance. And this last Age hath it, it will pleade propertie in all flesh, till Sinne and Time shalbe no more; Call it then no newe thing, that is so antient: Call it no strange thing, that is so vsuall: and call it not an euill properly thine, which is so common with all the world.

Wilt thou feare that done, which is alwayes a dooing? (I meane thy dying) and fearest thou to die in thy last day, when by little and little thou dyest euery day? Oh well said *Saint Paule*, by our reioycing, which *I haue in Christ Iesus our Lord, I die daylie*: Why then I may well say, Yee are alwayes a dying, and death is still a doing.

1. *Cor.* 15 *Vers.* 31.

Death is the Ladie and Empresse of all

all the world, it ceazeth vpon all Flesh, without surrender of anie, till the day of restauration : No place, no Time, no presence, can backe it. There is no priuiledge against the graue, there is no pittie in the graue, there is no pleading with the graue : And therefore *Antiquitie*, neuer made Altar to Death, or did deuotion to it, because it was implacable : Euer found to be cruell, and neuer felt to be kinde.

But it may bee you will say, I might yet liue longer, for I am young, and in my blood: I answere, there is no time now to consult with flesh and blood, but readily to obey the Heauenly call : and for your fewe yeares, *Seneca* saith well, He that dieth when hee is young, is like one that hath lost a Dye, wherewith hee might rather haue lost then wonne : Moe yeares might haue insnared you with moe sinnes, and haue hardned you in your impenitencie, to the hazarde of your liues in this world, and your soules in an other : And for the flower of your youth, if you compare it with Æternity, whither now you goe, and long after, all *Ephes.* 4.

are *Vers.* 15.

are equally young, and equally olde, for the most extended Age of a man in this worlde is but as a pointe, or a Minute, & the most contracted can be no lesse.

And here from the necessitie of dying, come wee to the facilitie of dying, which maketh it lesse fearfull, and more tollerable: For that the Sense of Death is of no continuance, It is buryed in it birth, it vanisheth in it thought, and the paine is no sooner begunne, but it is ended. Though the Flesh bee fraile, yet the spirit is strong, to encounter the crueltie of death: and to make it rather a kinde kisse, then a cruell Crosse.

Christ said at his death, *Father, Now the houre is come, glorifie thy Sonne.* Is there glorie in Death? And is it but an houre? *Non manet diu, quòd in horam tantum manet:* It is of no long abode, that abides but an houre.

Io. 17. 1.

And little doe I doubt, but in that houre, the soule is more rauished with the sight of *GOD*, then the bodie is tormented with the sense of death. Nay, I am further perswaded, in the very soule of my soule, that in the houre of death, the

the passion of mortalitie is so beaten backe, with the Impression of Æternitie, as the flesh feeleth nothing, but what the soule offereth, and that is God from whom it came, and whither it would: as Saint *Augustine* saith, *Eadem facilitate, qua fœlicitate*; with as great haste, as happines: And so I passe from the facilitie of dying, to the Felicitie and blessednes, that commeth thereby.

Of which I may say, as *Sampson* did of his riddle, *Out of the eater came meate, and out of the strong came sweetnes:* Now the meate that cõmeth out of this eater, and sweetnes that proceedeth foorth of this strong one, is a Sessation of all euill, and an endowmẽt of all good: all euill both *pœnæ & culpæ*, are swallowed vp of death, and by that dore, we haue ready passage to all blessednes, wher all *good & God is.* *Iudg.* 14. *V.* 14.

Man that is borne of a Woman, hath but a short time to liue, and is full of miserie: Oh sweete Death that turneth time into Æternitie, and miserie into mercie. This made Saint *Paul* to say, *I desire to be dissolued, and to bee with Christ.* This made *Danid* to daunce, in the middest *Iob.* 7. *V.* 6. 7. & 14. *V.* 1. 2.

of

of his Affliction, when he saide, *I should verily haue fainted, but that I verily trust to see the goodnes of God, in the land of the liuing.* This hath supported the soules of Gods Saints, in the Seas of their sorrowes, when they thought vpon the day of their dissolution, wherin they should be made glorious by deliuerance.

And therefore whether you please to define or diuine of Death what it is, if it be rightly broken into it parts, and passages, the Elect of God shall finde it, A going out of prison, a shaking off of Gyues, an end of banishment, a burster of Bands, a destruction of toyle, an Arriuing at the Hauen, a Iourney finished, the laying away of a heauy burthen, the lighting from a mad and furious horse, a deliuerance from a ruinous house, and house of claye: The end of all griefes, the escape of all dangers, the destroyer of all euils, Natures due, Countreys ioy, Heauens blisse: And all this, for that by Death the doore is open, and passage made to Blessednes, Rest, and Immortalitie: According to that of him who died for all: *Ought not Christ to haue suffered,*

Luk.24. V. 26.

fered, and so to haue entered into his rest? You may not leape out of your mothers warme wombe, into your fathers hotte Ioy, but you must a while endure death, that yee may be dignified, I had almost said deified, and surely you shall be neare it, for yee are borne of God, and yee shall be fashioned like vnto Christ, and followe the lambe whither euer he goeth: And now tell me in lieue of all I haue said, if death doe thus diuide vs from all euill, and put vs into all good, if death be like the gathering Ost *Dan*, that commeth last to gather vp the lost and forlorne hope in this world, that they may be found in a better, whether is it better to liue in sorrowe, or die with solace?

Phil. 3. *v* 21. *Reuell.* 14. *v.* 4.

Let *Agamedes* and *Trophonius* assoile the doubt, of whom it is written by *Plato* in his *Axioco*, that after they had built the Temple of *Apollo Delphicke*, they begged of God, he would grant them that which would be most beneficiall for them, whereupon they went to bed, and there tooke their last sleepe, and the day after, they were

found both dead, in token, that the day of death is better, then the day of life, this beeing the enterance, that the end of all miserie.

The vse is good in preparing vs to affliction, a continual current euer running ouer our backes, euen from our birth, vnto our buriall, with a continuall Archers shot, piercing our vaines, and breaking our bones, & from which we are neuer deliuered, but in the day of our death, when *Benony* the sonne of my sorrowe, is turned into *Beniamin* the sonne of my right hand, and *Rahels* Crosse, is crowned with *Iacobs* strength.

Gen. 35. *v.* 18.

And heare seasonably may I descend to the next part of my Text, and turne the second wheele, carrying you from death to life, wherein you are hid, for your life is hid in Christ, that is your comfort. Nay that is your Tower, and though death like a dampe may seeme to put out all the delights of pleasure, yet when it hath brought vs to the doore of life, it is beaten backe with a more glorious light, for then is your life hid with Christ in God: there to be carefully kept in grace, that yee may be

crowned

crowned with him in glorie, Soule now, and body then, in that bleſſed vnion of faith, and day of reſtauration, when this mortalitie ſhall put one immortalitie.

I ſay carefully kept in the boſome of thy Chriſt, as in a retyring campe after the day of battell, kept as in an hiding place from the winde, and as the ſhadowe of a great rocke in a wearie land, kept vs in a ſanctuarie to ſhrowde in, and as in one of the Cities of refuge to flee vnto, when ſinne, hell, and death followe after with *hue* and *Cry*: kept as Ioſeph was in the drie pit at *Dothan*, frō the rage of his brethren; kept as *Dauid* was in the Caue of *Adullam*, from the rage of *Saul*; kept as *Eliyah* was at *Hebrō* from the ire of *Ieſabell*; kept as the hundreth Prophets were by *Obedea* frō the furie of *Ahab*; Nay kept as *Ioas* was in the louing lap of *Ioram*, from the bloodie deſignes of *Athalia*.

Pſal. 16.7. *Iſai.* 32.2. 1. *Sam.* 22.1. 1. *King.* 19.8.9. 1. *King.* 18.13. 2. *King.* 11.2.

And thus is your life hid in Chriſt, and ſo kept as no violence can reach it, no treaſon can intrap it, no tyrannie can betray it. No pollicie or puiſance can fetch it out: *My ſheepe ſaith*

Ioh. 10. v. 28. *Christ, heare my voyce and I knowe them, they followe me, and I giue them eternall life, they shall neuer perish, neither shall any plucke them out of my hands*; where he doth not say any mã, but any; That is to say, any sinne, any death, or any diuell.

And therefore I may safely secure my soule in the sweete repose of my God and Christ, when all my friends flee from me, and all mine enemies fly vpon me, as they did vpon my Christ, when hanging vpon the tree in greatest torments, yet found out an issue, & said,

Luke. 23. v. 46. *Father into thy hands I commend my spirit.*

Againe, if all this be not sufficient to secure thee, yet know further, that Christ is the storehouse and treasurie of all mercie, in whom are hid with thee as the Apostle saith, all the riches of wisedome and knowledge, of grace, mercie, and peace, of loue, life, and saluation, neuer exhausted, but euer full and flowing in all aboundance, yea, and farre aboue all earthly treasures, in these seuerall respects, *Quia violentia non aufertur, Antiquitate non Corrumpitur, Communitate multiplicatur, paupertate*

tate acquiritur, iucunditate possidetur, ex spiritualibus Componitur.

For the first, the treasure in this storehouse is such, as no violence can fetch it thence, no Moth can eate it, no Canker can corode it, no theeues can break through or steale, no furie, no combustion, no winde from the wildernes, no violēce of the *Sabeians*, no *Caldean* bands can burst in where thy God and Christ haue treasured vp thy life, and thy saluation.

Nor is it euer altered with time, decayed, or exhausted.

The Persian store is now emptied, and deuouring time hath eaten out their rich treasure, the Assirian wealth is worne out, and *Babels* purse is broken downe, the great *Maguzin* of the *Medes* is moulded to dust, and *Romes* reuenues are lestned since *Cesars* time, the mightie Monarches of the world are either worne out, or weakened, in their wealth, in their wit, in their power, and in their puisance. The imperiall citie is shallow in store, because it is sunke in sinne, and become a cage for all filthie birds. Lastly, it pitieth me to think

vpon *Salomons* ſtore, when gold and ſiluer weare as ſtones in the ſtreete, tract of time hath ſpent it, and now *Ieruſalems* riches is in her ruines; All theſe are gone, and their pompe was in the pride of a daies continuance, but the Author of daies, our God and Chriſt, hath a treaſure more permanent, and which abideth euer.

3 Yea, and aboue all the treaſures in this world, in a third reſpect, and that is, *Quia Communitate multiplicatur*: all earthly treaſures are ſpēt in beſtowing, this heauenly wealth is multiplied in giuing; *There is that ſcattereth* ſaith *Salomon and is more increaſed, there is that ſpareth and commeth to pouertie*; And here is the difference betwixt God and vs, the more he giueth, the more he hath; the more we ſcatter, the leſſe we haue; The Fountaine of Gods grace is alwaies open, and the more that floweth from him, the fuller he is, one *Depth* calleth vpon an other, but the *Depth* of his mercie is bottomles.

Pro.11. v.24.

Fourthly, this treaſure excelleth others, *Quod paupertate acquiritur*, Chriſt his coffers are filled with paine and pouertie,

uertie, according to that, *If thou wilt be perfect, goe sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.* Math. 19. v. 21.

And againe, whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, wife or children, or lands, for my name sake, he shall receiue an hundreth fold, and shall inherit euerlasting life; it is the call of thy God and Christ, yee that haue no money to buye, come buye without penney or penneyworth. Isay. 55. 1. Behold I set a kingdome on sale, euen that of heauen, where riches are bought with pouertie, peace with persecution, glorie with shame, mirth with mone, Sollace with sorrow, & life with death, for yee must die once, that yee may liue alwaies, & alwaies there, where true Ioyes are to be found.

Fiftly, though this treasure be purchased with paine, yet it is kept with comfort: Earthly riches we so greedily catch at, and gape after, they are sharpe as a thorne, & they pricke to the bone, for they pricke in getting, they pricke in keeping, and they pricke in parting from them; Nay, *Acquirendo, Retinendo, Erogando*, in getting, keeping, and be-

ſtowing, there is nothing but much ſinne, with little ſolace, and great daunger with ſmall delight.

But the treaſure wherein our life is hid, *hath in it gladnes of heart* (*as Siracides* ſaith) *for men of truth haunt it, and ſhall proſper euen to the beholding of God.* Waue therefore all wearines in the wealth of this wicked world, and as the prouerbe is, *Ito ſicut canis per Nilum*, drink by catches for feare of Crocadils: taſte of it pleaſures, but ſoake not into them, leaſt in the ſweetnes thereof, thou be ſupped vp, *Amatores ſuos nouit deuorare non portare*, it knoweth better how to croſſe, then crowne it riuals.

Ecclus. 15. v. 8.

Laſtly, *ex ſpiritualibus Componitur:* This treaſurie ſtands vpon ſpiritual ſtore, no orient pearle of *Peru* or *Mexico*, no gold of *Hanila*, no Carbunkle, *Topas* or *Chriſolit*, ꝓ are nothing elſe, but *Terræ maculæ & immunditiæ*; Neither any of theſe, or all theſe, with an other world of greater wealth, can ſtore the treaſurie we ayme at, it is filled, it is filled, with the ſubſtance of a more heauenly beeing, *ſpiritualibus, non mundanis gazis*, not with tranſitorie, but with eternall ſtore.

It

It is filled with righteousnes, peace and ioy of the holy Ghost, it is filled with mercie, grace, and glorie: It is filled with long life, length of dayes, and all Æternitie: It is filled with Imperiall maiestie, brightnes, and immortalitie: It is filled with the presēce of God, with the sight of the Lambe, and with the sweete breath, and perfume of the holy Ghost, proceeding from both: It is filled with Songs of *Sion, Melodious Musicke*: and praises of all Saintes and Angells, sweeter then the harmonie of the Heauens.

Finally, It is filled w̄ greater ioy thē man can thinke, or Angell can speake: & therfore I leaue it with a *Selah*, to my soule, till I finde in glorie, what I feele in grace. And the Lord increase your Faith, till you come to this perfection.

Pardon mee a while, to followe this current, till I hauee layde you a sleepe, in the sweete Repose and Bosome of your *CHRIST*; And therefore say yet further to the solace of your saued soules, Christ, in whom your life is secured, is that hidden *Mannah*, tendered to the Church at *Pergamus*, and in them to you, and so to the conquering Saints

all the Worlde. *To him that ouercommeth, I will giue to eate of the Mannah, that is hidde.*

Reuel. 2. V. 17.

It stands with the glorie of God, to keepe a thing secret. So saith *Salomon*, *But the Kings honour will finde it out:* Christ is a secret, a mysterie, and a *Myne*, to be digged into, our heauenly food, our meate and hidden *Mannah*, which we may not find in the barke and rinde, which often times seemeth faire to the sillie Eye of flesh and blood, but wee must search the Veynes, and digge downe to the Roote, where Christ his sappe and sweetnes is.

Prou. 25. V. 1.

The little booke was sweete in the mouth, but bitter in the belly: The lower it went, the more passionate it was: It feeling was in it fall, and till it came to the entrails, it entred not. So is this hidden *Mannah*, swimming in the eare, & moulded in the mouth, it relisheth not to thy saluation. But when it searcheth the veynes of thy heart and soule, then is thy life hidde in Christ, then is the very soule of thy Soule, incorporated into thy Sauiour, which made the Prophet crye out in Rauishment of spirit, *Rasili,*

Reu. 10. V. 10.

Ra-

Rasili, My secret to myselfe, My secret to myselfe. Isai. 24. V. 16.

As if hee should say, If none will feele, yet am I filled with the abundance of this Angells foode: yea, and though all the world lye in darknes, yet *Christ* my Loue, my Life, my Light, and my Saluation, shineth vnto my selfe, and I shall walke in the brightnes thereof: euen from grace to grace, till I come to glorie.

Yea, and in the meane time be fedde and filled wth that Heauenly *Mannah*, which in these respects, I may paralell with my *CHRIST*, and apply as a comfortiue to your pensiue soules, who are to dye, and now hunger and thirst after righteousnes, grace, and glorie.

1. First, as *Mannah* fell from Heauen, So did Christ, when hee bowed the Heauens, and came downe and said, *I am the bread of life that came downe from Heauen, whereof who Eateth, shall neuer hunger any more!*

Now your Eating of *CHRIST*, is but your (stedfast Faith) & beleuing in *CHRIST*: For so saith Saint *Augustine*, Io. 6. V. 35.

Edere,

Io. 6. V. 40. *Edere, est Credere:* And therefore saith *Christ, He that beleueth in mee hath euerlasting life, and I will raise him vp at the last day.* Wherupon I may conclude, *Quid paras dentem, & ventrem, Crede & manducasti:* Why doest thou bring mee thy tooth and thy belly? beleue in me, and thou hast eaten me.

Secondly, when the *Mannah* was fallen, some gathered more, and some gathered lesse, and yet so, *As he that gathered little, had no lacke, and he that gathered much, had nothing ouer:* So is *CHRIST* the foode of our soules, hee filleth all that gather, though not in like measure: And therefore let none iudge of the quantitie of Faith and Sanctitie, how much or how little will saue a soule: Sithence we are heere taught, that if it be any, it is enough. For he that gathered little had no lacke, and he that gathered much had nothing ouer. None may presume, haue he neuer so much, None may despaire, haue hee neuer so little: But he that hath none at all, is remediles of all mercie. You are here deiected at Christ his feet, your teares, prayers, and kisses,

Exod. 16. V. 18.

kisses, expresse your Faith and Feeling, both of Christ his mercies, and your owne miseries. It may be you thinke, you are feeble in Faith, and wanting in workes, and what of that? *Tantum velis, & Deus præoccurrit:* Onely bee thou willing, and God will supplie thy wants: hee will meete thee in the way, as the loving Fatheer did his lost Childe, and say, *This my Sonne was dead, and is alive again: and he was lost, but is found.* *Luk. 15. Vers. 17.*

Thirdly, *Mannah* fell from Heauen, when they thought not on it, nor knew it not: and therefore vpon the sight, they said, *Manhu, quid hoc:* what is this? Christ fell downe from heauen, like a shower of Raine, vpon a fleece of wooll: in softnes and in silence: his owne knew him not, but said: *Is not this the Carpenters Sonne? Who is this, that both winde and Seas obey?* Suddenly hath the Sonne of God rushed vpon you, and hath violently taken you out of your sinnes, and it cannot be, but vpon the sight and relish of his sweete mercies: Yee say to the astonishment of your saued soules, *Manhu*; who is this, that thus fills and *Exod. 15. Vers. 15.*

feeds

feedes our soules, with vnspeakable ioy and dulcet loue.

Fourthly, *Mannah* fell from heauen, when *Israel* was furthest fallen from God, murmuring in the wildernes against *Moses* their gouernour, and *Aaron* their priest, and wishing they had died in *Egipt*, and had neuer heard of *Canaan:* Christ came into this world a Sauiour from sinne, when all the world was dead in sinne, when the Scepter was gone from *Iudah*, and there was neuer a Prophet left, when the sacrifices were ceased, and the holy lampes were put out, when the house of God was made a denne of theeues, and the world was tyred with traditions, I say he came when the Lawe was perished from the Priests, and the kingdome was in an Ataxie. Then, euē then came Christ to repaire our ruines, to redeeme vs from sinne, death, and damnation, feeding vs with heauenly foode to life and immortalitie.

Exit. 16. v. 2. 3.

And now tell me you that are to die, were yee not violently taken to grace, when yee were furthest fallen from God,

God, when running on in ſinne, did he not repaire your ruines? and did he not thinke vpon you ere yee thought vpon him? are not theſe his mercies preſſing out your teares of repentance, are they not merciſull preuentions, meeting with your miſeries? doth he not euen now by this temporall death, deliuer you from eternall deſtruction both of body and ſoule for euer? Surely the Lord hath found you out in an acceptable time, when you may redeeme a bad life, with a bleſſed death, and in the waſte and roaring wildernes of this world, wherein yee haue wandered tedious waies, he hath filled you with *Mannah*, and brought you to *Canaan*, I meane to heauen the land of your inheritance.

But me thinkes I ſee you ſigh in the ſilence of your ſoules, and ſay with grieſe of heart, notwithſtanding all I haue ſaid of Chriſt in whom yee are hidde and ſecured, alas and woe is me therefore, though I be hidde in my Chriſt, yet I die in my ſinne, and then am I gone with thoſe reprobate Iewes,

of

Of whom Christ saide, *Yee shall seeke me, and shall dye in your sinnes, & whither I goe, can yee not come.*

Io. 8. V. 21. Wherevnto I answere, to breake off sinne by repentance, is a blessed thing: but to liue in the solace of sinning, and so to die, is most woefull and miserable: And therefore I say;

1. *That it is one thing to dye in sinne.*
2. *An other thing to dye with sinne.*
3. *And a third thing to die for sinne.*

The Reprobate from God, they die in their sinne, whiles they perseuere in sinne to the ende, hauing neither sense nor feeling of their wickednes: but make shipwracke of a good conscience, without care to cure the malady of their soules, either by Faith in Christ, or Repentance towards God: And so one liueth in his Idolatrie, and dyeth in his Idolatrie: another liueth in his Adulterie, and dyeth in his Adulterie: a third liueth in his oppression, ad dyeth in his oppresion: a fourth liueth in his malice, and dyeth in his malice: a fift liueth

ueth in his ſtealth, and dieth in his ſtealth. All in their impenitence againſt the Lord, and neuer breaking off their ſinne, till ſinne haue lodged them in their graues, and buried them in their impietie.

Abſolon liued in ſinne, and died in ſinne: he liued in ſinne, when he lay with his fathers concubines in the ſight of the ſonne: *Abſolon* died in ſinne, when in the height of his ambition, pride, and rebellion, his owne lockes hanged him, and *Ioabs* ſpeare pearced him, *qualis vita, finis ita*, ſuch a life, ſuch a death: he ſinned with ſollace, but he died with ſorrowe: So I may ſay, of *Saul*, *Iudas*, *Pharaoh*, *Iulian*, and of al the damned crue of deſperate *Epicures*, who dare ſay in deſpight of God and Chriſt, of death, and doome, let vs eate and drinke, to morrowe we ſhall die, and ſo an end. Nay then is no end, but a beginning of ſorrow neuer to end.

But to die with ſinne, is ſo to kill ſinne in this mortall body, as not to ſuffer it to riſe, rule, and rebell like a tyrant, but to ſuppreſſe it, with a conti-

nuall fight and mortification, and though happily wee cannot beate backe the fume but it will ſmoake in vs, yet muſt wee ſtriue to quench the flame, that it burne vs not to ſinders.

And thus haue the godly of all ages died with their ſinne, and ſo fought againſt ſinne, as they neuer died in their ſinne, alwaies crying with the bleſſed Apoſtle, *Miſerable man that I am, who ſhall deliuer me from this body of ſinne.* And with holy *Iob*, *If I waſh my ſelfe with Snowe water, and purge mine hands moſt cleane, yet ſhall thou plunge me in the pitte, and mine owne cloathes ſhall make me filthie.*

Iob. 9. v. 30. 31.

Theſe feele their ſinnes, but withall they finde a ſauiour: theſe ſorrow for their ſinnes, and yet reioyce in their Infirmities. They feare a daunger, but they finde a deliuerance: yea, they knowe and are well aſſured, that though ſinne doe abound, yet grace doth ſuperabound, they waſh their ſtoles in the blood of the lambe, and their red bloodie ſinnes, are made

ſhim

shim white in the tincture of his blood, euery drop whereof is sufficient to redeeme a thousand worlds.

In a word, these are they *who reioyce in weakenes, and take pleasure in their infirmities, that the power of God may dwell in them:* these are they whom Sathan often buffeteth, least they should be exalted out of measure, with the aboundance of reuelations: these pray to be deliuered, and though they preuaile not, yet doe they heare to the solace of their saued soules, euen from him whose lippes are powdered with much grace, *My grace is sufficient for thee, for my power is made perfect through weakenes,* my grace hath preuented thee, my grace doth assist thee, my grace shall perfect thee, these are they who mince with no merit, but relie vpon the meere mercie of their Christ, euer liuing in sinne, and yet dying to sinne, with an assured hope that their sinnes are purged, pardoned, forgotten, and not imputed, as and if their soules should thus solace themselues in the free remission

2. Cor. 12. v. 9.

of their ſinnes, thoſe ſinnes which thou haſt not purged ô my Chriſt, thoſe haſt thou pardoned.

3 Laſtly, to die for ſinne is ſo ſole and proper to Chriſt, as it can be ſaid of none to haue done it but himſelfe, *For he trode the winepreſſe alone, and of all the world there was none to helpe him,* he alone was the lambe of God that tooke away the ſinnes of the world, and the glorious voyce that came downe from heauen, fell vpon him and none other, *This is my welbeloued ſonne, in whom I am well pleaſed, heare him.* What ſhould I ſay more? he died, he died, the Iuſt for the vniuſt, the innocent for the delinquent, and he that knew no ſinne, died for all ſinne, all curſe and execration lay vpon him, who deſerued none, that it might be laide off vs, he matched all miſerie, that he might merit all mercy: Nay, he died for our ſinnes a dolorous death, that he might gaine for vs an eternall and glorious life.

Good Lord how much are we obliged to thee and to thy death, we ſinned

and

and thou ſmarted for vs, we were in debt, and thou diſchargedſt it, we were euen dropping downe to hell, and in ſuffering thou haſt made vs ſoueraignes in heauen. No ſacrifice, no ſalue, no electuarie could cure the maladie of our ſinnes, but the death of the Phiſitian muſt be the life of the Patient, and therefore in this I may ſay in ſome ſenſe (as *Tulli* did to his wife *Terentia* in that his wofull exile) *In hoc miſerior ſum quam tu quæ es miſerima, quod calamitas communis eſt vtriſq; noſtrum culpa mea propria:* herein might it well beſeeme me ô my Chriſt to be more afflicted then thou whoſe afflictions are aboue all afflictions, that the fall is common to vs both, but the fault is properly mine, for I haue ſinned, and thou haſt ſmarted, the Iuſt for the vniuſt.

And here the rather to breake your hearts with the balme of Chriſt, his loue, who died for your ſinnes, let me aſſure you in the faith, how diuerſly this his vnſpeakable loue is confirmed and ſealed vnto you, both by

bond, and baile, for he hath sworne to your saluation, and he hath put in himselfe body for body. Nay, soule for soule, to answere the rigour of his father, that you his children might be free.

Psal.9.10. For the first, true it is *the Lord hath sworne, and it hath not repented him, thou art a Priest for euer after the order of Melchizadecke:* A Priest to pray, a Priest to bleede, a Priest to pleade, neuer wanting to stand vp in the gap for vs most miserable sinners; Had it not beene enough to haue prayed for vs vpon Mount *Oliuet*, but he must bleede for vs vpon Mount *Caluerie*? And had it not beene sufficient there to haue bled for vs, but yet in the heauen of heauens to stand for vs an aduocate, euen there to pleade our cause? according to that of Saint *Iohn*,

1.*Ioh.2.* *If any man sinne we haue an aduocate with the father, euen Iesus Christ the righteous, &c.*

Now in this oath and couenant he hath made with vs and for vs, I obserue, 1. Stabilitie, In that it is from God,

God, for so it is said, the Lord hath sworne, he hath sworne that it is much, and he hath sworne neuer to repent him of that he hath done: that is more, it repented God that he had made man, but it neuer repented him that he had redeemed man: so much more excellent then is the worke of our Redemption, aboue that of our Creation: this of Creation greeued for, but that of Redemption, neuer repented of: and no maruell, sith the sinnes of the olde world were once washed away with olde water, but these with new blood, strained out of the vaines of Christ, euery droppe whereof was sufficient to redeeme a thousand worlds: and therefore I may well say of this gift, aboue all that euer God gaue to man, that these gifts of God are *Ametamellonta* without repentance.

And this is the holy couenant the Lord made with vs before the world was, for the safe keeping whereof he hath put in his Christ, to enter both bond and baile, life for life, body for

body, ſoule for ſoule, as the bleſſed Apoſtle ſaith, *A Suretie of a better Couenant*, the worthines whereof as I haue ſaid is, 1. *In firmitudine*, as confirmed by oath, for the Lord hath ſworne: 2. in *perpetuitate* as abiding euer, for of his kingdome there is no end: 3. *in pactionis modo* ratified with blood, neither of Buls nor Calues, but with the pretious blood of Ieſus Chriſt: 4. *In fine & virtute* as purging our ſinnes, purchaſing our place, and pleading our cauſe, whereas *Moſes* teſtament was eſtabliſhed vpon no ſuch ſauing grounds, for it was confirmed without oath, and but for a time, with the blood of Buls and Goates, with the aſhes of an Heyfer ſcattered in the ayre, nor with any promiſe of eternall ſaluation, but of a temporall reſt and *Canaan*. And thus of the aboundance of Chriſt his grace, we haue all receiued grace for grace: A grace preuenting, when hee thought vpon vs, ere we thought vpon him, and met our miſerie with his mercie: A grace aſſiſting, ſupporting our frailtie, and

and fashioning our faith and obedience to his holy will: and a grace perfecting, Neuer leauing vs, till hee haue made vs to appeare before his Father in perfect beautie, thus saying,

Oh Father here am I, and the Children which thou hast giuen mee, and nowe pardon them because thou hast plagued mee; *Me me adsum qui feci in me, conuertite ferrum ô Rutuli nihil iste nec ausus nec potuit.* It is I, that haue beene made sinne for them, and paide the raunsome for their deathes, thou (ô my *GOD*) hast turned thy furie vpon mee, I haue felte it: ô turne it from them, that they fall not, who neither durst (nor could) endure my danger, or drinke of my Cuppe: Shall not the Iudge of all the worlde doe according to right? That which thou hast punished in mee, thou mayest not punish in them againe. Oh my *GOD* (heare my prayer,) forgiue them, for they knew not what they did, and forgiue them their sinnes, with the punishment of their sinnes, for me thy sonne, and their Sauiours sake.

And heere ſeaſonable to you be it ſpoken, who are but lookers on and beholders of theſe woſull tragedies, theſe are now readie to be ſacrificed, and to act the laſt and beſt part of their life, vpon the Altar of their Croſſe, you ſtay behinde, how long God hee knoweth, and muſt endure the warres and woes of this wicked world, take heede you trample not vnder your feete the blood of that couenant which theſe penitent ſinners haue laide to their hearts, and treaſured vp in their deareſt thoughts: Nor doe you thinke that onely they are ſinners vpon whom this Tower of *Siloab* is fallen, for and if yee doe not repent, yee ſhall likewiſe periſh: I dare not for my life ſecure you in your ſinnes, there be different deaths for different ſinnes, which muſt be repented for, otherwiſe yee ſhall die in your ſinnes *penitentiam dare poſſum ſecuritatem non poſſum*, vpon your repentance I dare pronounce remiſſion, but vpon your rebellions, I dare giue no ſecuritie: *Nuſquam eſt ſecuritas*

there

there is no ſafetie where ſinne ſeazeth, if *Angels* ſinne in heauen out they muſt, if *Adam* ſinne in Paradice away he muſt, and if *Iudas* ſhrinke at the ſide of Chriſt he muſt be gon, *Malorum eiecto bonorum glorificatio*, then are the good and godly glorified, when the wicked and wayward are mortified.

There be two ſinnes ſenſible in this diſſolute age wherein we liue, and they are written in ſo great and capitall letters, that a man may reade them running, the firſt is the fawning ſinne of preſumption, the other is, the fearefull ſinne of deſperation: In our preſumption we ſoare too high, and the fire vpon the mount doth ſcorch vs: In our deſpaire, wee houer too lowe, and the furies of helldoe haunt vs: In our preſumption weare too much exaulted, and we dare to ſinne, notwithſtanding Gods iudgements: In our deſpaire, we are too much deiected, and we doe not repent, notwithſtanding his mercies: *Medio Tutiſſimus ibis*; A

meane

meane is best, and that is, to goe by Christ, in whome mercie and Trueth meete together, righteousnes and peace, kisse each other.

Surely wee can goe to no Pulpit, but *Paules* passion dooth pearce our hearts, to prouoke our speech against the outrage of both, *Many walke (of whom I haue tolde you often) and now tell you weeping, they are enemies to the crosse of Christ, their bellie is their God, their glorie is their shame, and they doe but minde Earthly things.* Nay, you are well worse in your vnrepentant liues, then these poore sinners are in their penitent deaths: For they haue their conuersation in Heauen; From whence they looke for the Sauiour: Euen the Lorde Iesus Christ, who shall change these our vile bodies, that they may be fashioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto himselfe: Yea, that I may cóclude with my Text, These haue their liues so hidden in Christ, as they are well assured, that when Christ which is their life, shal

ap-

appeare, then ſhall they appeare with him in glorie.

And ſo I paſſe to the laſt Wheele, turning and tending to that glorie, which ſhall be euen vpon your diſſolution in ſoule, and vpon the reſtauration of your bodies, in the day of your Redemption, when Chriſt who is your life ſhall appeare.

Now in this Apparition what, ſhall I ſee? I ſhall ſee the ſecond comming of my *CHRIST* attended vpon, Not with twelue poore Fiſhermen, but with all the Powers of heauen. I ſhall ſee him come *Ad Sententiandum, & ad Seperandum:* when thoſe that haue done good, ſhall goe into euerlaſting life, whither God bring you, and thoſe that haue done euill, into euerlaſting Condemnation, from which the Lord deliuer you.

But what ſhall ye ſee vpon Chriſt his Apparition? Nay, rather what ſhall yee not ſee vpon your diſſolution? *Words ſpoken in ſeaſon as* Salomon *ſaith, are like apples of ſiluer in pictures of gold,* therefore flye out my voyce, and be ſtrong my ſpirit, euermore to expreſſe the

the glorie of those vnspeakable Ioyes yee shall both see and feele within these fewe houres, when dead in body, but rauished in soule, yee shall see the heauens open to giue you readie passage to eternall blessednes.

1 Where yee shall see God as he is face to face, I say God of so great Maiestie, might, bountie, beautie, and loue, as if a man were filled with all other blessings both temporall and eternall, and yet without that, as *Plotinus* saith, all were but miserie and accursednes.

2 Yee shall see the comfortable face and countenance of Iesus Christ, fairer then the sonnes of men, and whom the very *Angels* desire to behold.

3 Yee shall see the holy Ghost, proceeding from both, and breathing vpon your saued soules, like a soft ayre vpon a garden, and more sweete then all the trees of incense.

4 Yee shall see the bright court of *Angels*, *Cherubines*, and *Seraphines*, attending the *Deitie*, and euer pressing to doe his will, faithfully, speedily, wil-

willingly, and neuer wearie of watching, because they are neuer wearie of welldoing.

5 Yee shall see the faire assemblie of the Saints of God, Patriarkes, Prophets and Apostles, with *Abraham Isaac* and *Iacob*, in that his glorious kingdome, yee shall be tyed with them in the bundle of the liuing, neuer to be loosed any more, yee shall returne as they haue done into your rest, as into a retyring campe after the day of battell, there shall yee followe the lambe whither soeuer he goeth, and there shall yee walke before the Lord in the land of the liuing for euermore.

6 Yee shall see new *Ierusalem* come downe from heauē, as a Bride prepared for her husband, a Citie of solace whose portes are euer patent, whose streetes are paued with gold, & garnished with all manner of pretious stones, the Iasper, the Saphir, the Chalcedonie, & the Emarod, the Sardonix, the Sardius, the Crisolite, and the Berill, the Topas, the Crisoparus, the Iacinth, and the Amachist: euer splendent shall this Citie be,

it

it shall neede no Sunne, for the Lambe is the light of the place, the people that are saued, shall walke in the Light of it, and the Kings of the Earth shall bring their glorie and honour vnto it: The Gates of it shall not be shut by day, for there shall be no night there: and the glorie both of Iewe and Gentill shall be brought vnto it. What should I say more? *Quomodo potuit, Lingua sonuit, Cætera corde cogitentur.* As I could, so haue I tolde, let the heart conceiue the rest: and yet so, as *Amœnissima Ciuitas: Amantissima Societas: Iucundissima Fœlicitas:* A most pleasant place, A most ioyfull presence: And a most happie estate of blessednes, shall be your portion, in an endles glorie.

August. in Epistol. Ioh. Tract. 4.

7 I cannot speake as I would, and yet my heart is full, breake it will, if it may not vent it, Pardon mee therefore a while to beate backe these fearefull passions, of your mortalitie, with further impressions of your æternitie: yee shall haue Eyes without teares, hearts without sorrowe, soules without sinne, greene youth without greeuance of olde

olde age, health without ſicknes, fulnes without ſacietie, freedome without bondage, beautie without blemiſh, glorie without ſhame, and life without death, your knowledge ſhall be without either doubting, or diſcourſe, for ye ſhall ſee God and all goodnes, all at once, your loue ſhall ſeuell at the higheſt, nor ſhall it faile to fall vpon the loweſt of his Saints.

8 Yee ſhall haue what yee can deſire, and yee ſhall deſire nothing but what is good: For as one hath truely ſaid, *Beatus non eſt niſi qui & habet omnia quæ vult & nihil vult male:* He is not bleſſed who enioyeth not all he will, and yet willeth nothing but what is good.

Aug. lib. 13. de triniti. cap. 5.

9 Yee ſhall heare *Melodious Songes*, euen ſonges of *Sion*, Pſalmes, Hymmes and praiſes, more ſweete then the harmonie of the heauens, when all that Celeſtiall hoſte, ſhall fill that holy vault with an *Halaluiah* to the Almightie, and ſay, *Honour, Glorie, Maieſtie, Power, dominion and might*, be aſcribed vnto him that ſitteth vpon the throne

both now and euer. Thus ſhall all *Angels* cry aloude, the heauens and all the powers therein, *Cherubin and Seraphin* continually ſhall crye, *Holie, holie, holy,* Lord God of Sabaoth: *Beati ergo qui habitant in domo tua*, Bleſſed are they that dwell in thy houſe, they ſhall alwaies praiſe thee, and the praiſes of God ſhall be their daily practiſe.

10 Laſtly, and to your endles comforts, all this, and all former ioyes ſhall be for euer, and without interruption, for of this kingdome ſhall be no end: *Nec quoad Regem, nec quoad Legem, nec quoad Subditos, nec quoad fines Imperij:* The King is Chriſt, the lawe is loue, the ſubiects are Saints, and the bondaries of this empire are endles, all tyed to no returne, either of tearme or time, *for time ſhall be no more.*

And for your ſpeedie paſſage out of this world, into that endles glorie, yee ſhall goe, Nay yee ſhall flie, *Eadem facilitate qua felicitate:* as S. *Auguſtine* ſaith, with as great haſt as happines. *This day ſaith Chriſt*, *Amodo* ſaith *Iohn: Euen now,*

and

and in *Ictu oculi*, in the twinkling of an eye, ſaith bleſſed *Paul*, all ſhall be chaunged at the day of doome. And why not in this day of death? For if *Corpus erit vbi volet animus*, If the body ſhall be where the minde will when it is glorified, why ſhall not the ſoule be where and when God will, when it is deliuered? I ſay deliuered out of the bondage wherein it is, to the glorious libertie of the ſonnes of God.

The ſillie eye of fleſh and blood may happily demurre vpon the diſtance, and thinke how it is poſſible the ſoule ſhould paſſe with ſuch ſpeede from this earthly houſe, and houſe of clay, to that high and heauenly habitation, the eight ſphere as ſome write, being diſtant from the earth euery where, 20000. *Semidiamiters*, which calculated aright, and numbred with our miles, maketh a million of *German* miles, which is one thouſand thouſand. Surely I dare determine of no particular, but in the general ſay as *Balaam* did of *Iſrael*, *Who can number the duſt of*

Israel? So who can tell the distance of the heauens? *The heauens in height, and the earth in deepenes, and the Kings heart can no man search:* Howbeit, be the distance neuer so great, yet speedie may be the soules passage, when it is done by the power of God, which passeth all possibilitie of man, to conceiue how.

Pro.25.3.

And so to conclude and close with your saued soules, who are now by death to make a speedie passage into all these ioyes, and so for a while to preuent vs of that glorie, Lift vp your herts aboue the height of all *Sublimitie*, where true ioyes are to be found, *Heauines may endure for a night, but ioy commeth in the morning, Ioy, Ioy, Ioy,* such as neither eye hath seene, nor tongue can tell, *Angels* feele it, they cannot speake it, and therefore I leaue it as a *Selah* to my soule, till I see in glorie, what I feele in grace. And when euen in an instant, and lesse then a thought, I shall passe from the bowels of this earth, to the bosome of my Christ; Whither God bring

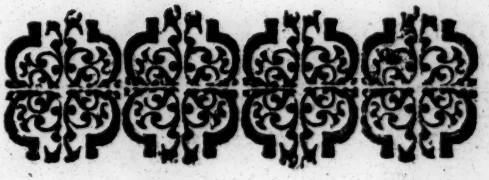
bring both you and vs, for his ſonnes ſake. To whom be glorie, power, and praiſes, both now and euer. *Amen, Amen.*

FINIS.

Errata.

Fol. 1. *For good, read God, in the ſecond line of the Text.*

Fol. 18. *Line 12. for Bonony, read Benony.*



St Luke

13 Ch 2 Verse and 3

And jesus answering
said unto them
Suppose ye that these
Galileans were sinners
above all the Galileans
because they suffered
such things

I tell you nay but
except ye repent ye
shall likewise
perish